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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE

CENTRAL PROVINCES,

Received from the 22nd to the 30th of April, 1869.

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The *Dubduba Sekundree*, of the 10th of April, says that Lord Mayo evinces a desire to direct especial attention to the building department, and to look after all himself.

It is said that the Government of India is desirous of appointing a commission to enquire into, and report upon, the places between Hindoostan and the sea used as fisheries. It is further said that the Queen has directed the line of road via Jubbulpore to be completed this year.

The *Sadiq-ool Ukhbar*, of the 17th of April, publishes the report on the Bhawulpoor State for the year 1867-68, by Syud Morad Shah, Assistant Superintendent to Major Minchin, Political Agent and Superintendent, Bhawulpoor State.

This paper contradicts the report that Mr. Saunders and Sir Salar Jung had been imprisoned at Hyderabad.

The *Unjumun Hind*, of the 17th of April, under the heading "Agra," mentions that when the Lieutenant-Governor, North-Western Provinces, was at that station, the brokers of the city presented a petition complaining against the "Superintendent of Tehseel and the Collector," &c.; that the petition

had been forwarded from the Lieutenant-Governor for enquiry, and the Commissioner had made it over to the District Officer. "Let us see what will be the result."

It is said that "some 500 muskets have arrived in twenty-four cases for Her Highness the Begum of Bhopal. They have been lodged in the Agra fort, and made over to Sheikh Mahomed, Subadar, 6th Company of the Begum's."

The *Educational Gazette*, of the 20th of April, after extracts from other papers, notices the enquiries that are now being made concerning ancient Sunskrit works, &c., by the pundits appointed for the purpose. The writer says that some 3500 have been registered at Jodhpoor, of which 100 at least are so rare as to be worthy of being copied. "The Jeypoor library is said to be a good one; while that of the Rajah of Bikaneer is a wonder, and very little known." It is said that the pundit has taken the lists, in accordance with the instructions received from Government; but that his own private plan is the best, as it contains more minute particulars of the works.

The *Juhwatore*, of the 20th of April, after Educational Reports and English extracts, quotes a Sealkote paper concerning one Sirdar Zikria Khan, an officer of the Ameer Shere Ali Khan, of Cabul, who accompanied the Chief from Cabul to Peshawur, and from Lalpoor went off for an interview with the Akhoond of Swat, and returned on the 16th of March to Peshawur. It is said to have been ascertained from him that certain people in Affghanistan place great reliance and trust in the Akhoond.

Sir John Lawrence's remarks in his speech at the Easter banquet are copied without comment.

The *Gwalior Gazette*, of the 11th of April, tells a story to the effect that on the borders of Swat, a fresh spring of water has been discovered. This water appears, it is said, quite clear to the eye, but when taken in the hand, it resembles clotted

blood, and cannot be used for drinking purposes ; "but," adds the writer, "for the bite of white ants this water is most beneficial."

The *Dubduba Sekundree*, of the 17th of April, gives the translation of the letter from the Secretary, Famine Relief Fund, Allahabad, to the Commissioner of Rohilkund, dated the 4th of February, 1869, thanking the Nawab of Rampoor for his assistance in the matter.

The changes in the Government Secretariat, Council, &c., are noticed. The writer is of opinion that the intention is to make each one responsible, according to the amount of his pay and allowances.

The *Nusseem Jounpoor*, of the 20th of April, and the *Shikastore* of the same date, do not require particular notice.

The *Oudh Ukhbar*, of the 20th of April, publishes an article upon the fact of each one's happiness being in great measure dependent upon the happiness of others. The writer says :— "The welfare of every man depends upon the welfare of others. As you keep others happy, so you may expect to be kept happy. If you injure any one, you may expect to be injured. If you underpay your servant, regardless of his work, you may be sure that he will cheat you ; for to underpay a servant is to encourage evil ; from one evil springs another ; and it is not impossible that the end of that servant will be the jail : it all ends in an income, or some other tax, falling on your own head at the last ; and thus, in the attempts to save one pice, a rupee goes. To bring unjust shame upon any one recoils upon yourself ; and this sort of thing exists everywhere. Say that a *bunneeah* (grain-seller) adulterates meal and sells it, his example is soon followed by other *bunneeahs*, who do it to enhance their profits. We will put this first evil aside, and look to the greater ones which follow ;—sickness comes to make its *salaam*, owing to adulterated food ; then the expense of medicine—and life is at an end. So that instead of benefits, great injury

results, and this is the case everywhere. History tells us, that the monarch who is a tyrant has to bear the reward of his tyranny. Look, the armour of iron is put on, and even then still a protector for one's life is necessary : the idea of poison is ever before one, and there is naught but misery. See, therefore, what an amount of care and trouble, and needless expense, must be incurred by one who tyrannizes over others. It is clear, therefore, that by causing trouble to another, one brings trouble on one's self. A person of high standing has written that the East India Company took province after province, and brought the people under subjection. One of the Rajahs in an out-of-the-way place refused obedience, and his refusal was made the pretence for attacking him : by degrees the whole country was taken possession of. With one stroke of the pen the whole was taken, and the sequel showed that they made themselves governors, merchants, and landed proprietors, everywhere. Enough, then ; the hearts full of trade, and the krores of beegahs brought under subjection, thousands of taxes, and the plunder of hundreds of fights, whose hands possess such wealth, and what reckoning up can there be of it? Then, plans on one side, and the trouble and oppression of the people on the other ; all the plans of the Company's Government remained shelved ; the work of oppression and injustice soon began to show, and they had to face the rebellion ; thousands of people were killed, and thousands of rupees were plundered ; the country was snatched away ; and soon on the space of ground on which the foot can scarcely be planted, the debts of krores of rupees came down upon their own heads ; and this is the result of their own selfishness. Enough, gentlemen ; do not hope for happiness in making others unhappy. Perhaps you are impressed with the idea that unless you are alert in brokerage there is clear profit ; but according to the above, it is clear that no benefits can come from dishonesty and want of faith. It is proper that you should look to your own benefit by imparting benefit to others ; and until all around you are good, none of you can

be made happy. If you say, 'What care I for the world in general? I only look to my own money-box, and turn one rupee into two; and when there is over-abundance, we become glad; what do I care for the accounts of others? I have not leisure to look into my own accounts.' Perhaps there are many such in the world; but to them I say, if you do not look to the accounts of others, as you do to your own, and cease to regard the welfare of others, you will stand a chance of damaging your own. If you meddle in other people's affairs, and unjustly censure the good acts of others, of course you may increase your riches. Cannot you see that in the same way that your neighbours become great, in the same way you have more interest to give? Cannot you see that if robbers plunder you, and the laws of your country be bad, it would be better to beat your head, and sit at home, than to go near the law, and perhaps be doubly plundered in Court? In short, until you can make others good, you cannot be happy. There is this peculiarity in riches, that from a place of plenty it goes into the reverse. Enough, then; if you have abundant wealth, and others none, your property will pass into the hands of others. Look how the grain of the province of Oudh has been sent to other markets: this is the case with all wealth; one should not taste the sweets of one's own wealth alone. If one lets others taste it, then we shall taste it too. It is true that one cannot see the defects of others in one's self;" &c., &c. The writer concludes as he began, by saying that it is clear in every way that we are all dependent on others; and that by making others glad, we shall ourselves be gladdened.

The following then appears:—"The English Government has received news to the effect that the Sirdar Yacoob Khan has been appointed heir, or vice-regent, and to this they have consented. It has also been decided that the Ameer Shere Ali Khan is ruler; and Mahomed Azim Khan, Abdul Rhyman Khan, and all others with them, are rebels."

"It is said that the Ameer's troops, which he left behind at Jellalabad, have been creating a great disturbance there—taking

all they want by force from the people; and although the Governor of that place has done his best to put a stop to the plunder, all is of no avail. See what the Ameer will do when he arrives."

The *Ukmil-ool Ukhbar*, of the 22nd of April, after extracts from other papers, mentions that in cutting a canal in the Majewarra district, a large slab was found, with an inscription on it to the effect that treasure was buried under it, to the extent of about four lakhs of rupees. "A Government guard is now placed over it."

The *Bhiddia Bilass*, of the 10th of April, mentions the visit of the Nawab Khaber-ood-Deen Khan, some relative of the Nawab of Rampoor, who states that he is a *jagheerdar* (landed proprietor) to the extent of Rs. 30,000 a year, and cannot walk on his legs; but is still very fond of travelling about, and has with him his own son, and some servants. He has been presented to the Maharajah of Cashmere through the minister, Kirpa Ram, and received presents; &c. The Deewan Kirpa Ram is said to have given the Nawab a splendid horse from his own stable.

The *Karnama Hind* of the 19th of April, and the *Nujm-ool Ukhbar* of the 21st, do not require special notice.

The *Oordoo Delhi Gazette*, of the 24th of April, after extracts from other papers, alludes to the changes in the opium arrangements in Marwar, by which both time and distance are saved.

The *Allygurh Institute Gazette*, of the 23rd of April, reports the departure of Moulvie Syud Ahmed Khan from Bombay en route to England on the 10th of April, and gives his address in London.

An article is published on "The necessity of the introduction of the Nagree character into the records and documents of public Courts and offices." The writer is of opinion that the Hindus

and traders generally, including the rural population, entirely ignore Persian literature; and urges that even Delhi, "the principal seat of Persian, will be found to contain a larger number of those who do not use or study that language than of those who do." He is further of opinion, that "the Hindoos are found still to possess a capacity for acquiring knowledge, and a capability and taste that require but very little inducement to be fully developed, or brought into full play; and this inducement is nothing else but the introduction of the Nagree character into our public offices." The writer thinks that it would not be well to make the change at once, but to let it be taken into consideration without loss of time, and gradually introduced; that Nagree scholars of sufficient official experience are not easily procured; but that this difficulty could be overcome by allowing the present old officials to remain attached to their offices; &c., &c. He concludes by urging that the people in general would better understand every matter more fully and easily than at present; and consequently their interest in public business, and their appreciation of the great care and pains Government bestow on the administration of justice, will be greatly increased; and he expresses a hope that the Educational officers, whose opinion would be a safe authority to rely upon, will come forward and back him up in the views above expressed. The article summarized is signed R. J.

The *Ukhbar Alum* of the 22nd of April does not require particular notice.

The *Punjabee Ukhbar*, of the 23rd of April, after much that has already appeared concerning the visit of Ameer Shere Ali Khan to Umballa, as well as other extracts, alludes to a person named Gunga Deen, of Noorbaree, Lucknow, having been detected in the act of removing the grave clothes from a corpse he had dug up. The editor thinks a person guilty of this crime deserving of severe punishment.

The *Bombay Gazette* is quoted concerning China news. It is said that the ignorant people believe that if they can manage

to kill a foreigner on their new-year's day, they will be victorious over their enemies for a whole year; and that this belief has led to thousands being killed, and great consternation in the city; &c., &c.

Referring to the statement of the *Pall Mall Gazette* that the King of Persia has applied for English officers to discipline his army, and that this application has been granted, the editor says, that he does not understand what it means, nor what is the Government intention in the matter; but he is certain that "great enmity exists between the King of Persia and the Ameer of Cabul. That 'Siestan' belonged to Cabul, and the King of Persia took it into his own territory after a victory; and that now the Ameer wishes to regain it, but cannot do so until the English Government helps him to do it. In the Durbar at Umballa this was one of the topics of conversation. Enough, then; if the Government aids Cabul against Persia, it is certain that it is an enemy to Persia; and how is it possible to be on terms of friendship with both parties? Some say that the Ameer of Cabul depends on the Indian Government, and that the question of Persia rests with the Home Government. We say that these empires are at enmity with each other, and still the Governments are one. How then can they make both fight. Enough; to our thinking this resolution is not a correct one; but if the Government has some other arrangement (object?) in view, it is another thing."

The *Meerut Gazette* of the 24th of April, and the *Koh-i-Noor* of the 24th, do not contain anything requiring notice.

The *Rohilkund Ukhbar*, of the 17th of April, after extracts from other papers, says that Lord Mayo has acted very wisely in having abstained from executing any treaty with the Ameer of Cabul, because, had a treaty been made, the Government's hands would have been tied. "It has, however, been made known to the Ameer, that the aid he requires from the British Government will depend on his own actions. The

Government requires one good and strong rule in Afghanistan ; and if the Ameer can guarantee this, the Government will not refuse advice nor assistance in money and arms. But it appears that the Ameer Sahib wants something more than this ; he desires that Government give him some of its military officers to discipline his army, in case Persia meddles with his country. In short, he wishes that the Viceroy should take the advice of the *Friend of India* ; but we are quite sure that Lord Mayo will not entangle us more than he can help in Cabul affairs. Lord Mayo is only desirous of assisting the Ameer to maintain a vigorous rule in his country, but it would not be good, if by any aid rendered by us disturbances should be created ; moreover, the Government, in this respect, should be free to act as it thinks best, even if by doing so it goes against this advice ; for we are sure that nothing can be better than this."

The *Mujma-ool Bharain* of the 22nd of April, and the *Rahnoomai Punjab* of the 23rd, do not call for special notice. The Maharajah of Cashmere is praised for raising the pay of his troops. The *Julwatore*, of the 27th of April, recommends that the Nagree language be brought into use in the Courts of Law, "as, of the two castes—Hindoo and Mahomedan—the former are greater in number ; and he adds, that "this is the reason why the Government looks to them : therefore it will not be strange if the Oordoo character is banished from the Courts."

This paper remarks, that by a recent order of Government all wells must be closed or covered with boards, with only a small aperture left through which to draw water. The writer highly approves of this measure, as he says it will have the effect of preventing animals and insects from falling into the wells, and that much sickness will probably be avoided.

The Chinese are said to have recently given strict orders to one of the missionaries to discontinue his preaching, and to depart elsewhere, on pain of death to himself and family.

The *Maihar Akbar Ukhbar* of the 22nd of April, and the *Unjumun Hind* of the 24th, do not require particular notice. The charge of murder against Kurreem Buksh, the native convert, is noticed.

The *Sholatore*, of the 27th of April, notices the subjection of the Barootee and Oosman Khail tribes to Government, as reported by the Deputy Commissioner.

This paper notices the commutation of sentence of death to transportation for life upon two men who appealed to the Governor-General's Council, by telegraph. The reply sparing their lives was also returned by telegraph to Agra.

The *Nusseem Jounpoor*, of the 27th of April, does not require special notice.

The *Muir Gazette*, of the 20th of April, is now published in the Nagree character, and is mainly occupied with extracts from other papers.

The *Jagat Samachar*, of the 19th of April, joins in the discussion concerning the Court language of the country. The writer says, that "some days ago, the Home Government wrote out to the Government of India on this subject, and desired that the language used in the Courts should be in accordance with the language spoken by the people in that part of the country. On this, it is said, that the business of the Allahabad Courts must be conducted in the Nagree language, in order that all shopkeepers and agriculturists should understand it, and be able of themselves to read the documents of the Courts. It is also said that the rules and regulations must also be in the same character, as by doing this, the carpenter and blacksmith will also be able to understand what goes on in the Courts." The writer thinks that all this will be very beneficial, and that the welfare of the people is in the keeping of the rulers. He proceeds to say:—"The Oordoo language is not bad, and it has taken 100 years to bring it to what it is. What has been done has been done by favour of the Government,

because, when the Government established Oordoo as the language of the Courts of Law, thousands of books were printed in the Oordoo character : it was taught in schools, and has so spread, that had the Government at first looked to the Hindoo tongue, and established it in the same way, it would have spread even more generally than the Oordoo language. All knew the defects of the Oordoo, and the advantages of the Nagree character : how great is the evil, when it is considered that only the servants of the Court understand the papers of the Court, and even they are sometimes confused, owing to words being written one way, and read in another ; while the writing of the Courts have created such confusion, that outsiders can never find out anything. Even gentlemen who have done the work of these Courts for twelve years or more are unable to read the Court papers. But apart from this, each one writes in his own way, and how varied is the style of writing ; while there is such mystery in the formation of the letters, that after they are written, the meaning of the words they form can be changed. Again, see how much sooner the Hindoo language is acquired than the Oordoo, which takes so long to learn. Our desire is, that the language of the Courts remain as it is ; only that some of the Persian and Arabic words should be changed, and the character be in Nagree ; as, by this measure, the European officers will obtain ease and comfort, for when they are able to read the papers, they will not be so suspicious : it would not do to change the language of the Courts all at once ; but each one in the Court could learn to read the Nagree character in six months, and they should be kept up to this."

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The following vernacular newspapers have been examined in this Report, viz.:—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
1	Dubduba Sekundree,	Rampoor,	April 10th	April 22nd
2	Sadiq-ool Ukhbar,	Bhawulpoor,	17th	22nd
3	Unjumun Hind,	Lucknow,	17th	22nd
4	Educational Gazette,	Agra,	20th	22nd
5	Jalwatore,	Meerut,	20th	22nd
6	Gwalior Gazette,	Gwalior,	11th	23rd
7	Dubduba Sekundree	Rampoor,	17th	23rd
8	Nusseem Jounpoor,	Jounpoor,	20th	23rd
9	Sholatore,	Cawnpoor,	20th	23rd
10	Oudh Ukhbar,	Lucknow,	20th	23rd
11	Ukmil-ool Ukhbar,	Delhi,	22nd	23rd
12	Bhiddia Bilass,	Jummoo,	10th	24th
13	Karnama Hind,	Lucknow,	19th	24th
14	Nujm-ool Ukhbar,	Meerut,	21st	24th
15	Oordoo Delhi Gazette,	Agra,	24th	25th
16	Allygurh Institute Gazette,	Allygurh,	23rd	26th
17	Ukhbar Alam,	Meerut,	22nd	27th
18	Punjabee Ukhbar,	Lahore,	23rd	27th
19	Meerut Gazette,	Meerut,	24th	27th
20	Koh-i-Noor,	Lahore,	24th	27th
21	Rohilkund Ukhbar,	Moradabad,	17th	28th
22	Mujma-ool Bharain,	loodiana,	22nd	28th
23	Rahnoomai Punjab,	Sealkote,	23rd	28th
24	Jalwatore,	Meerut,	27th	29th
25	Naiyar Akbar Ukhbar,	Bijnour,	22nd	30th
26	Unjumun Hind,	Lucknow,	24th	30th
27	Sholatore,	Cawnpoor,	27th	30th
28	Nusseem Jounpoor,	Jounpoor,	27th	30th
29	Muir Gazette (Nagree),	Meerut,	20th	22nd
30	Jagat Samachar (new paper, Nagree),	Ditto,	19th	27th

Neither the Benares Ukhbar nor the Murdhurmint have been received since last report.

(True translation.)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

DELHI : }  
The 8th May, 1869. }

Upper India.